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The Kalyana-Kalpataru



Liberation of Kākāsura

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



The KALYANA-KALPATARU

OR

THE BLISS

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL
IDEAS AND LOVE FOR GOD

New Series

January 1998

No.4

Vol. XLIII

पलना पर पौढ़े हरि देखे, तुरत आइ नैननिहिं अख्यौ ।

कंठ चापि बहुबार फिरायौ, गहि पटव्यौ, नृप पास पर्यौ ॥

(The demon, in the guise of a crow) saw the Lord Hari laying in the cradle. His eyes were stuck to the (beautiful charm) of the Lord. (The demon forgot the purpose of his arrival there). The Lord on his part caught hold of the crow, by neck, brandished him many times in a circular motion and threw him. The crow fell down before the king Kamsa (in Mathura).

—Sūra Sāgara (X. 677)



The Virtue of the Divine Form

—Late Sri Jayadayal Goyandka

The Lord's form, colour, appearance and charm, are exceptionally sweet, soft, loving, attractive, beautiful, bright, transcendent, graceful and wonderful, showing qualities like forgiveness, compassion, peace, love, justice, friendliness, straightforwardness, sweetness, equanimity, generosity, gentleness, heroism, gravity, truthfulness, pridelessness, lack of egoism, lack of enmity, fearlessness, purity, tenderness and mildness, etc., in their infinite degree and best form. This is only a rough enumeration of God's infinite qualities.

The glory of the divine form—

Complete power, majesty, energy, strength, ability, knowledge, dispassion, virtue, fame, prosperity, dignity, glory, splendour, capacity of creation, protection and destruction of the universe, omniscience, support of all, all-pervasiveness, ruler of all, lord of all, the knower of all hearts, possession of the power of doing what is impossible and undoing what is possible—these are all glories. Just as the rising of the sun totally drives away darkness, even so remembrance of, and meditation on, the Form of God drive away all forms of misery, modification of the mind, and evil sinful conduct and endowing man with divine qualities and good conduct, take him across the ocean of existence and bring about God-realization.

The Lord says in the *Gītā*—

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

तेषामहं
भवामि

समुद्धर्ता
नचिरात्पार्थ

मृत्युसंसारसागरात् ।
मय्यावेशितचेतसाम् ॥

(XII. 7)

"Arjuna, he who always and constantly thinks of Me with undivided mind, to that *Yogī*, always absorbed in Me, I am easily attainable."

"These, Arjuna, I speedily rescue from the ocean of birth and death, their mind being fixed on Me."



In the temple of the soul is the most beautiful perfect presence of God. Those who have complete love for God, who are floating in the love of God, can see His wonderful presence in all; but at the same time, they can see the blindness of those persons whose eyes are closed in error and ignorance. The lover of God thus sees both the darkness and the light in others. For example, there is a magnificent temple: those whose eyes are open see the beauty; but those who keep their eyes closed see not the temple but darkness. So it is that great souls are able to see God's glorious presence in all soul temples; but with that same light they see those who are stumbling in darkness because their eyes are closed.

—Self-Realization

A day once gone will never return. Therefore, one should be diligent each moment to do good. We reach the goal of good life by pious work.

Manavira

Open wide your hand to your brothers, to the needy and to the poor.

—Christ

Don't Depend on the World

—Swami Ramsukhdas

By becoming dependent on God, our dependence on the world vanishes and by giving up dependence on the world, we automatically depend on God. We should give prominence to either of these two, the result will be the same. Either we should depend on God or give-up dependence on the world. Dependence on the world is the main obstacle to God-realization and attraction for accumulation of things for enjoyment (pleasure) is the main obstacle in giving up dependence on the world. This attraction for temporary pleasures of the world is the root cause of our dependence on the world. If this attraction is rooted out, the dependence on the world will vanish. If there is attraction for worldly pleasures, we can't be free from the main trouble of our dependence on the material world, even if we may become a saint, give up money and material, go to jungles or any other place.

This worldly pleasure consists of seven things. They are sound, touch, form, taste, smell, the five senses and respect and praise. These seven are the main obstacles to God-realization. So long as there is attraction and love for them, we can't give-up our dependence on the world, and without giving up this dependence, we can't totally depend on God.

On the other hand if we depend on God, our connection with the world will break up and we shall be free from our attachment to the world. This attachment to the worldly pleasure is a great temptation. We can get rid of it by giving it up. The method to give it up is to be engrossed

in prayer, worship and remembrance of God by depending only on God. By getting spiritual joy, we can easily get rid of the worldly pleasure. As compared to the spiritual joy material pleasure stands nowhere. When we start getting that spiritual joy, the worldly pleasures grow insipid. Worldly pleasures, respect and praise are nothing before that joy. There is an uncommon and exceptional joy in becoming dependent on God. We should experience that joy. That joy can be experienced either by feeling or by understanding.

We should feel that God exists and He is mine, and I am His. 'No one else except Him is mine.' 'No one else' is important. Otherwise we accept God as ours by having attachment and connection with the world. But our connection with the world can't continue. It is to come to an end. We don't even remember the family with which we had affinity in our previous birth. In the same way we shall forget our relationship with the present family, money and material. There will be no affinity. So it is better to give up our attachment to them ourselves, otherwise we shall be forced to give them up. They are short lived and temporary. We can't continue our possession over them. Our continuous attachment, to what is actually temporary, is only due to our own foolishness.

Let us think of our childhood. At that time we had certain friends, relations, toys etc. But today we have only a dim and vague memory of them. We don't have even the least relationship with them. At the time of our childhood what appeared to be permanent truth can't be proved today. Similarly the positions and the circumstances we are in today appear to be true, can't at a later stage be proved true. Like the childhood the present is also passing. We know neither about our past nor about our future. Everything is turning to naught. The present at

which we are getting enchanted actually doesn't stay even for a moment, is just the junction of the past and the future. The future which is turning into past is called present. So there shouldn't be any difficulty in giving up what really doesn't exist. Even though we may not wish to give it up, it will have to be given up; there is no way to maintain it. In wishing to maintain it we shall have to face ignominy, pain, sorrow and torture etc. On the other hand by giving it up we may have the way for enlightenment and God-realization, the state of bliss.

So let us either give up dependence on the material world or surrender ourselves to God. We should humbly and sincerely remember Him, weep before Him and pray to Him in the words of Saint Tulasīdāsa—"O my God! I have tried my best to give up this material world, but I have failed in my efforts. Now I surrender myself to you, only you can do it."

The moment we find ourselves helpless by exhausting all our energy and power, our egoism vanishes and we get spiritual enlightenment and perception. But without exhausting all our energy and power we cannot be exclusively devoted to God. Exclusive and supreme devotion to Him is necessary.

So long as we depend on our power, we can't surrender ourselves completely to God. If we think that we can get spiritual enlightenment by our power, we should apply it to our utmost. As soon as it is applied to the utmost the spiritual enlightenment is attained. On the other hand if we give up dependence on the material world without applying our full power, the same can be attained. Dependence on materialism is the main obstacle to our dependence on spiritualism. So we should either surrender to God, or apply our power to the utmost, or give up dependence on this material world, the result will be spiritual enlightenment.

Dependence on the material world is just like '*Kwip Ca*' formula in Sanskrit grammar. It doesn't remain stationary. Similarly the material world also doesn't remain stationary even for a moment. By depending on it we can neither develop virtues nor progress. Therefore, dependence on the world is merely an illusion which can give nothing but misery.

Dependence on the material world will lead us to misery and only misery, we may find out several excuses as obstacles to God-realization such as—our actions are not proper, the deluding potency of the Lord prevails everywhere, we are unable to get a great soul to guide us. God is not merciful to us, the atmosphere is bad, we don't get good company, our luck is unfavourable and so on. These are mere excuses without any base. They are the methods to deprive ourselves of the true benefit of spiritual enlightenment we can get. The fact is that we don't want God-realization or spiritual enlightenment. So we have sought these baseless excuses.

You may talk of me that I don't realize the realities of life as I have no family, no business; I have to do nothing to earn my livelihood, I can only talk and so on. But the fact is that you want to avoid the way to spiritual perception and so you have discovered several excuses. If your actions are an obstacle, you are responsible for them. If your influences of the past (*Saṁskāras*) are an obstacle, can you not root them out? You may reply that they grow automatically. But the fact is that they seem to grow automatically, actually you have produced them by your thoughts, actions and by relishing them. You have put them in your inner sense, so they seem to grow now. You yourself are responsible to create all this. Can any one oppose this fact?

Some one asked a saint "Great Sire, how to concentrate the mind in God?"

The saint replied, "Get yourself engrossed in God, the

mind will automatically concentrate. The mind goes to those materialistic things to which you have attached yourself."

The gentleman again asked, "Great Sire, this wicked and flickering mind does not go there only but it goes everywhere."

The saint again asked "Do you ever resolve to drink tea with the viceroy?"

He said 'No'.

The reason is that you have not attached yourself there. If you give up your attachment, the mind will not flicker. You are responsible for it yourself. You can't blame anyone else.

If you are determined to give up your attachment to the material world, but you are unable to do so, the inability will torment you and make you uneasy and you will start weeping. All of us might have had the experience of weeping during our childhood. A child can force the members of the family to do any work, it wants to be done by the power of weeping. Everyone of us might have applied this method during our childhood. If we start weeping before God, He will be forced to fulfil our wish because we are His dear children. He has no power to avoid us, if we weep uneasily before Him.

The worldly health and materialistic pleasures depend on fate. If our fortune favours, we can get them otherwise not, even though we may weep to get them. But if we weep before God to attain spiritual bliss, He can't turn a deaf ear. But He doesn't care, if we weep for materialistic pleasures. He knows that the so called worldly pleasures don't lead us to a happy and blissful life but to a more painful and miserable life.

People say that they prayed to God to grant them what they wished, but it was not granted. There was a gentleman whose wife fell sick. He prayed to God for her recovery, but she died. He ceased to be a believer because God didn't

take any heed of him in saving his wife. According to him, God failed in His mission as He could not help him in removing his pain and worry by saving his wife. But the man doesn't think seriously that all these worldly things he asks for, lead to pain and misery only. So God does not grant such a favour. But if you have a spiritual desire and you weep before Him to get it fulfilled, He can't turn a deaf ear, because He knows that you weep for something which is true and real, not illusive. According to Him one who runs after unreal and illusive materialistic things is foolish and mad. The man gets pleasure in getting and continuing possession over these materialistic objects. This accumulation of things for personal possession and enjoyment is the main trouble.

I tell a very secret and vital point for strivers of God-realization. That point may seem to be full of my self praise, but I don't actually want self praise. This point is not only mentioned in the scriptures, but I have also experienced it. All these materialistic objects and pleasures are bound to slip away. We feel unable in giving them up. But don't be discouraged and disheartened. If you can't do by your power, pray to God, weep before Him and entreat earnestly, "O Lord! What should I do? I am unable to do it by my power."

The moment you feel helpless, God will help you. The attachment to the world will also break up as soon as you feel more pain to give it up than the pleasure you have taken. If the pain is a little more than the worldly pleasure, the worldly pleasure will be given up. So this internal pain is our great benefactor. The pain which comes to us because of worldly circumstances such as lack of money, material, son and honour etc., is external and unreal. But the real pain is internal and has an inner burning sensation for God-realization by giving up dependence on the world.

God cannot bear that internal pain. He is endless bliss. He can't bear the real pain of anyone. He is harder than thunderbolt and softer than a flower.

वज्रादपि कठोराणि मृदूनि कुसुमादपि ।

Who can understand such a nature of God? God is harder than a thunderbolt which can break a mountain into pieces and is softer than a flower. It is said about the saints that their heart is just like butter. The poets wanted to give simile of a saint's heart to butter, but they could not express it properly because butter gets melted when it gets fire. But the saints get melted after seeing the pain of others.

संत हृदय नवनीत समाना । कहा कबिन्ह परि कहै न जाना ॥

निज परिताप द्रवइ नवनीता । पर दुख द्रवहि संत सुपुनीता ॥

When even the saints can't bear the pain of others, how can God, the adored of the saints bear it?

God's nature has descended to the saints. Thus God can't bear the pain of others. Though God is all powerful, yet He is very cowardly in bearing the pain of others. There his bravery comes to naught. In that case he doesn't mind about his praise or calumny. He dances for getting butter milk from cowherdresses. The cowherdresses intoxicated with love ask Him, "Dear, dance and then we shall give you a little butter milk." God without caring a bit for his insult dances. God whose mere pulsation creates and dissolves infinite universes, dances before the cowherdresses. God has not changed today. If we want to give up dependence on the world and continue dependence on God and weep piteously before Him to fulfil this wish, He can't bear our pain and we are sure to get rid of the dependence on the material world by His grace.

Rāma! Rāma! Rāma!



Pursue Piety

—Late Sri Hanumanpra uar

Always carefully examine every nook and corner of your heart. Within that internal palace of yours, pillagers like egotism, lust, anger and greed lie so dexterously hidden that a superficial examination will not enable you to trace their existence there. But as soon as a favourable opportunity presents itself they reveal themselves and mercilessly rifle the store of your good qualities and noble thoughts and thus deprive you of the acquisitions of your life-time.

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Never adopt a self-confident or careless attitude imagining yourself to have reached a stage which is above all fear. So long as these pillagers are not driven out lock, stock and barrel, go on striving to exterminate them. When discovered in their true colours, they will humbly approach you and appeal to your mercy for being allowed to stay as your friends or dutiful servants, but take care not to place any reliance on them on any account whatsoever. The moment you trace them, close up with them for their overthrow.

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Try as far as possible not to associate willingly with people who are swayed by egotism, lust, anger or greed. Through their association your mind will be contaminated by evil thoughts and sentiments, and you will never receive any true help and right guidance from them.

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Never speak ill of others. Always bear in mind that by vilifying others you will defile your own tongue and make your thoughts impure. The person you speak ill of

May develop enmity towards you and evil impressions will be imprinted on your mind.

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Unless it is absolutely necessary to do so, do not visit big men and government officers, or those whose ambition in life is to acquire honour and prestige. Such persons will never like to hear from you an honest expression of opinion. You will have to say ditto to what they may desire you to say and suppress or ignore your own impartial views or convictions. They will resent an expression of honest opinion on your part which may contradict their own.

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Remember, those alone who are themselves evil-minded constantly make it their business to discover the weak points of others. For they require the shelter of others' evils to cover up their own. Pious and holy people try to discover only piety and holiness everywhere. They see nothing but piety in this world. Like the proverbial swan which can separate milk mixed with water, they see only the good points of others.

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What avails it, if one externally appears good to others through an assumed veneer of goodness or piety. So long as the heart is impure, so long as you cannot present a pure heart before the Lord residing within your heart, the show of goodness on your part will be as good as a pitcher of gold containing poison.

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Through the influence of your *Prārabdha* (past *Karma*) you may acquire a great name in the world and people may begin to worship your feet. But what avails it? So long as you carry an impure heart within you, so long as you feel tempted to commit acts of sin in secret, you can never escape from anguish, distress or the sufferings of hell.

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To perpetrate an objectionable act in the name of *Jñāna* (knowledge) or *Bhakti* (devotion) is nothing but a loathsome attempt to deceive God Himself. Far better than these are those who commit such acts but are known as sinners. These last do not bring any stigma to the fair names of *Jñāna* and *Bhakti*.

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Never burn with jealousy when you find another provided lavishly with bread and butter and take your food after offering a portion of it to the needy. To satisfy the needs of the needy and rejoice in the happiness of others constitutes real service to them. Wish well of all, render good to all, and be happy when you find that others are thriving.



व्याचष्टे यः पठति च शास्त्रं भोगाय शिल्पिवत् ।
यतते न त्वनुष्ठाने ज्ञानबन्धुः स उच्यते ॥

"One who studies the scriptures just like an apprentice learns the mechanical craft for his livelihood, and explains and teaches it but does not translate into action that knowledge, is a scholar of lowest grade."

—Yogavāsīṣṭha

If one does not engage according to his light and knowledge in works which are beneficial to him here as well as hereafter, it will be nothing short of a height of folly, indolence and sloth on his part. He who does not withdraw his mind from idle pursuits, lethargy and enjoyment of sense-objects and put it on the right track and proceed along the downward path, is his own enemy.

—Jayadaya! Goyandka

Upanishadic Convocation (Convocational Advice)

—Prof. H. C. Gaur

Satyam Vada—

'Truth' is that which is in accord with what has been grasped by valid means of knowledge (*jñāna indriya*). These form the basis of thoughts. As long as these remain as thoughts, the mind-intellect (*Mana-buddhi*) combination have a control over them, i.e., whether or not to speak and also what to speak. The speech transfers one's knowledge and thoughts to another person. After being spoken to, these cannot be reversed. It is compared to an arrow which after being propelled by the bow-string cannot be recalled. Thus the thoughts should be expressed only after due deliberation. As expressed, these should be in accord with and correspond to what has been perceived, heard or inferred. It would imply that the speech should not be deceitful.

About truthfulness it was also said: "Truth always wins and not untruth (fullness).....(*satyam eva jayate na anyatam*) (*Mund. Up.*: 3.1.6), though truth or untruth by itself, without being pursued (spoken to), can lead neither to victory nor to defeat. "There is nothing higher than truth (in accordance with scriptures) and even a weak person hopes to defeat a stronger one through the strength of righteousness (as through the King). Śrīmad-Bhagavad-gītā continues: "By truth is laid out the divine path (*Dharma*) by which the sages, free from desire for anything (*Āptkāma*), ascend to the abode of the Supreme (highest) reality."

Although speaking the truth is a virtue, but this should not be considered in isolation. Patañjali (*Y.S.*: 2.30) has considered (self) restraints (*Yama*) on (speaking the) truth. Also, Lord Kṛṣṇa while describing the austerity of speech said: "...it should not cause vexation (*Anudvegakaram*), besides being truthful and also be agreeable and beneficial (*Priya-hitam*) to all..." (*B.G.*: 17.15). Thus speaking the truth should also not cause any injury (to any creature). Said Manu: "A person should tell the truth (but) gently he should not utter the truth unpalatable nor utter lies though sweet" (*M.S.*: 4.138). Thus even though uttered as seen or heard, if it proves to be injurious to others, speaking the truth may not be a virtue but may lead one to painful darkness. To illustrate, consider a situation that an animal (say a cow, held in high esteem by all Hindus) while being driven to a slaughter house, sensing the imminent danger, breaks loose from the rope by which it was being led and runs away from the butcher. You saw the cow running in a given direction. After some time the butcher arrives and asks you "Did you see the cow, that ran away?" If you speak the truth, you will help in the cow being traced, caught and butchered. Also, you would not like to be untruthful and tell a lie. In such a situation, one may not express his thoughts (neither tell the truth nor a lie) but play dumb. The idea is that we should carefully examine our thoughts and speak only that which is also beneficial to all others.



Everyone in all the three worlds strives for happiness and not at all for misery. The two sources of misery are the sense of 'I-ness' in the body and the sense of 'mine-ness' arising therefrom, in the objects of one's consciousness.

—Shankaracharya

Glimpses of Rāma and Rāmakathā in the Vedic Literature

—Dr. Mukunda Pati Tripathi

रामायणद्रुमं नौमि रामरक्षानवाङ्कुरम् ।
गायत्रीबीजमाप्तायमूलं मोक्षमहाफलम् ॥

—Nīlakaṇṭha Caturdhar

My obeisances are to the *Rāmāyaṇa* tree having its roots in the *Vedas*, seeds in the *Gāyatrī Mantra* sprouts in the form of *Rāmarakṣā Stotra* and fruits in the form of salvation.

Like all-permeating God *Rāmakathā* is omnipresent in the Indian literature. Like the three legs of 'Trivikrama' it has occupied and dominated the three realms of religion, art and literature. It is present in the most ancient scriptures including the *Vedas*, *Upaniṣads* and *Brāhmaṇas*.

In my humble opinion, it is rooted in the *Vedas*. The grounds for such a staunch belief are as follows—firstly, there do exist clearcut allusions of various characters connected with the story of Rāma at various places in the *Vedas*. Secondly, most dignified scholars of the *Rāmakathā* like Vālmīki, Tulasī strongly uphold that their '*Ākhyāna*' springs from the fountainhead of the *Vedas*. Thirdly, great *Ācāryas*—like Parāśarabhaṭṭa, Nīlakaṇṭha Caturdhar, Swāmī Karapātrījī, Swāmī Gaṅgeśwarānanda Saraswatī, Dr. Rāmakumāra Dāsa, followed by modern critics who uphold this viewpoint.

Fourthly, Western scholars like Macdonell, Keith, and Jacobi, too, discern a dim shadow of the *Rāmakathā* in the *Vedas*.

Fifthly—negation of the *Rāmakathā* in the *Vedas* by Dr. Camille Bulke, Dr. M.P. Gupta, Dr. Bhagīratha Miśra, Dr. R.P. Dikṣita etc., is not convincing and logical. Now let us proceed for a detailed analysis of the standpoints mentioned above—

Step No. 1—Allusion of Rāma's ancestors in the *Vedas*—

(a) मनु—मनुर्वै यत्किञ्चावदत् तद्देधजमेवावदत्।

(*Kṛṣṇa Yajurveda, Kāṭhaka Saṁhitā-Sthānaka II, Anuvāk 5*).

(All that Manu did say was nothing but a healing medicine).

(b) इक्ष्वाकु—यं त्वा वेद पूर्वं इक्ष्वाको। (*Atharva. XIX. 39.9*)

(O ye herb! as the ancient king *Ikṣvāku* knew you).

(c) रघु—रघुः श्येनः पतयत्। (*Rk V. 45.9*)

(Herein this good and great world, lord assumed human form in the sun-dynasty. descending in the line of 'Raghu', he began to wander on the earth assuming 'अन्नमय शरीर' (body sustained by foodgrains).

(d) सुदास—विश्वामित्रो यदवहत् सुदासमप्रियायत। (*Rk. III. 53.9*)

(The great and *Jitendriya Rṣi* Viśwāmitra, taking away Rāma who was born in the line of Sudāsa and who later on controlled the sea—with him to the place of *Yajña*, propitiated Lord Indra by virtue of his oblations in the fire.

(2) Allusion of Ayodhyā, Aśwapati and Janaka—

(a) अयोध्या—

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या।

तस्यां हिरण्मयः कोशः स्वर्गो ज्योतिषावृतः॥

(*Atharva. X. 2.31*)

Ayodhya the *Purī* of the *Devas*, is eight wheeled and nine doored. There is an effulgent chamber therein. Lord Rāma the light of lights and embodiment of bliss, sits there in the form of Brahma cosily.

अश्वपतिः—ते होचुः अश्वपतिर्वा अयम् कैकेयः सम्प्रति वैश्वानरं वेद।

(They said that that very king ('Aśwapati Kaikeya' knows this 'Vaiśwānara Tattva').

'Janaka'—The allusions of 'Janaka' are available at myriad places namely—*Taittirīya Brāhmaṇa* (III. 10.9), *Śatapatha Brāhmaṇa* (XI. 3.1), 2, 4, 11.4.3.20, 11.1.2.1—10, 11.6.3.1) *Jaimini Brāhmaṇa* (I. 19), II. 76-77). He has been regarded there as a *Brahmavettā*, *Jñānī* king.

(C) Allusion of Rāma's enemies—

(1) दशशीर्ष—

ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः ।
स सोमं प्रथमः पपौ स चकारारसं विषम् ॥

(*Atharva* IV. 6.1)

(In the days of yore, there was born a ten-headed and ten faced Brahmin, performing numerous *Yajñas* and austere penance, he attained *Amṛta* (nectar) which was poisoned later on by his prohibitory steps on sacrificial rites.

कबन्ध—नीचीनबारं वरुणः कबन्धं प्र ससर्ज ।

(*Rk.* V. 85.3)

(He, who has created the earth and the sky and who is the lord of this entire universe, made the earth bathe in the blood of *Kabandha* whose face was embedded in his bosom).

त्रिशिरा—

स इद्दासं तुवीरवं पतिर्दन् षडक्षं त्रिशिर्षाणं दमन्यत् ।

(*Rk.* X. 99.6)

He (lord Rāma) killed 'दूषण' the embodied sin, 'खर' the braggart and 'त्रिशिरा' the three headed, six eyed monster, नीलकण्ठीय भाष्य—दासं लोकान् उपक्षिण्वन्तं दूषणं तु वीरवं महास्वनं खरं षडक्षं त्रिशिर्षाणं नेत्रषट्कवन्तं त्रिशिरसं पतिर्दनः दुष्टानां दमकः दमितवान् हतवान् ।

(*Mantra Rāmāyaṇa* p. 46)

(4) Allusion of Rāma and his consort Sītā—

Rāma—

(1) अद्यो रामो सावित्रिः । (*Yajur* XXIX. 59)

(O ye Rāma! the linear descendent of Savitā.

(2) भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति पश्चात् ।

सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन् रुशद्विर्वर्णैरभि राममस्थात् ॥

(*Rk.* X. 3.3)

अन्वयः—भद्रः भजनीयो रामभद्रः भद्रया भजनीयया सीतया सचमानः सेव्यमानः आगात् वनं प्राप्तः स्वसारं (परदारारूपत्वात् स्वसासदृशीम्) सीतां ग्रहीतुं जारः रावणः पश्चात् रामपरोक्षे अभ्येत आगतः। ततो रावणे हते.....अग्निः अग्निदेवः सुप्रकेतैः श्रेष्ठज्ञानयुक्तैः द्युभिः रामदारैः सीतया सह राममभि श्रीरामभद्रस्य अभिमुखं रुशद्भिः श्वेतैर्वर्णैः तेजोभिः आस्थात् उपस्थितः।

In the four quarters of this *Mantra* four main events of *Rāmākhyāna* have been narrated. The first part shows that Rāma reached the forest with his consort Sītā, the second quarter suggests that mischievous Rāvaṇa approached Sītā later on, the third part asserts that the palatial buildings of Lanka were consumed by fire. The fourth part says that firegod Agni produced guiltless Sītā before Rāma. The term 'Bhadra' has aptly been used for *Rāmabhadra*—"रामाय रामभद्राय रामचन्द्राय वै नमः।" The term *Bhadrā* is befitting for Sītā likewise.

(3) प्र तद् दुःशीमे पृथवाने वेने प्र रामे वोचमसुरे मघवत्सु।

ये युक्त्वाय पञ्च शतास्मयु पथा विश्राव्येषाम्॥

(*Rgveda* X. 93.14)

(I have sung this hymn for *Pr̥thavāna* 'Vena' and Asura Rāma each of whom got five hundred horses yoked in my honour leading to his name and fame. Commenting on this *Mantra* Karapātrījī opines—the Rāma of this *Mantra* is undoubtedly the Rāma of the *Rāmāyaṇa*. Rāma described after a *Sūryavamśī* king 'Vena' was decidedly the Rāma of the sun dynasty. He was famous for his performance of various *Yajñas*, he was the mightiest warrior of his time. Hence the term Asura very strong has been used for Him. Here it is epithetical (*Rāmāyaṇa Aśvāmśā* p. 16)

(4) वक्तुञ्जातः प्रोषद्ये रामे कृष्णं असिनि च।

इदं जनि रजः किलासं पलितं च यत्॥

(*Atharva* I. 23.1)

(O moonlike, sweet looking Kausalyā the eradicator of all defects. O Cirañjīvinī (far from the clutches of all devouring death) the sweet heart of king Daśaratha! make

your grey haired, rather disinterested and detached husband affectionate to your charming, azure complexioned son, Rāma.

- (5) सचन्त यदुषसः सूर्येण चित्रामस्य केतवो रामविन्दन्।
आ यन्नक्षत्रं ददृशे दिवो न पुनर्यतो नकिरद्धा नु वेद॥
(*Rk.* X. 111.7)

(When Sītā met Rāma, like the goddess Uṣā meeting the sun, the rays of Rāma did assume various forms meaning thereby various emotions overpowered Rāma and nobody could visualise the real Rāma.

- (6) संवत्सरं न मांसमश्रीयात् न रामामुपेयात्।
नास्य राम! उच्छिष्टं पिबेत् तेज एव तत्संश्यत्॥
(*Taittirīya* V. 8. 13)

Vasiṣṭha says—"O Rāma! O Yuvarāja (a prince designate) you should take only vegetarian diet throughout the year right from one day before the anointment. He should abstain from cohabitation. Nobody should eat the remainder of his food for a year. By doing so, his brilliance goes on increasing day by day.

Sītā—the consort of Rāma.

अर्वाची सुभगे भव सीते वन्दामहे त्वा।

यथा नः सुभगाससि यथा नः सुफलाससि॥

(*Rk.* IV. 57.6; *Taittirīya Āraṇyaka* VI. 6.2)

Devas seeking the favour of Sītā say—"O Sītā! the embodiment of annihilating capacity for the *Rākṣasas* be benign to us. Only you can afford us affluence and riches by destroying our foes—(स्यति सर्वेषां रक्षसामन्तं करोति इति सीता—मं.रा.).

- (2) इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥

(*Rk.* IV. 57.7)

May Rāma accept Sītā! May king Janaka offer her to Rāma! May that very Sītā shower her blessings day-by-day (here the term 'इन्द्र' derived from 'इदि धातु—इदि परमैश्वर्ये' denotes 'Parameśwara Rāma. 'पुष्णाति इति पूषा'—Janakaḥ (the care taker father) 'अनु'—Later on 'यच्छतु' may bestow!

Step No. 2—Evidences from Various Rāmāyaṇas—

(1) वाल्मीकि—

रामायणं महाकाव्यं सर्ववेदेषु सम्मतम्।

(Vālmīki Rāmāyaṇa I. 19)

This epic Rāmāyaṇa is supported by the *Vedas*.

(2) वेदोपबृंहणार्थाय तावग्राहयत प्रभुः।

(Vālmīki Rāmāyaṇa I. 4.6)

Great sage Vālmīki taught the Rāmāyaṇa to the twin princes for elaboration of the *Vedas*.

Tulasī—

(1) नानापुराणनिगमागमसम्मतं यत्। (Mānasa. 1)

(It is corresponding to various Āgamas and Nigamas (*Vedas*).

(2) 'इति वेद वदन्ति न दन्तकथा'. So say the *Vedas*. It's not a legend. (Mānasa VI. 111)

(3) बंदउँ चारिउ बेद भव बारिधि बोहित सरिस।

जिन्हहि न सपनेहुँ खेद बरनत रघुबर बिसद जसु॥

(Mānasa I. 14. (E)

(I bow down to the *Vedas*, which are like the boat to cross the ocean of the world; which never feel tired while narrating the glory of Rāma.

Step No. 3 and 4—

Under this step it would be convenient to juxtapose the pros and cons of this topic under discussion.

Dr. Camille Bukke denying the existence of Rāmakathā in the *Vedas* sums up his viewpoint in paragraph 20 of his book captioned Rāmakathā—

"We do find the names of a few characters of Rāmakathā in the Vedic literature but there is neither any suggestion of their mutual relationship nor there is any suggestion of the theme of the Rāmāyaṇa there. Although there exist repeated allusions of Janaka and Sītā. Their father-daughter relationship is suggested nowhere. Regarding Aśwapati he says, 'No mention of any relationship of Aśwapati with the characters of the Rāmāyaṇa has been

made. All that we come to know is that he was a historical figure contemporary of king Janaka.

(B) Dr. Bhagīratha Miśra raises his objection from another ground—

He asserts—"When Rāma himself studied the *Vedas*, it is quite useless to make a search for the existence of *Rāmakathā* in the *Vedas* (हिन्दी साहित्यका बृहद् इतिहास' Pt. 5, अ. 1, p. 245). Dr. M. P. Gupta, Dr. R. P. Dikṣita and others harp on the same string.

These propositions have been refuted and repeated by various scholars from various angles.

(1) In the words of Dr. B. D. Awasthī—"The conclusion of Mr. Bulcke that the allusions of Janaka, Rāma, Sītā and Daśaratha relate to persons other than the characters of the *Rāmāyaṇa* is not justified. The seers of Vedic *Mantras*—like Vasiṣṭha, Viśvāmitra, Jamadagni, Paraśurāma were contemporaries of Rāma and were mutually related (vide *Rāmakathā: Bhakti Aur Darśana* pp. 10.11).

(2) Dr. Rañjana Sūrideva in his essay—"भारतीय भाषाओंमें रामचरित—रामाङ्क p. 538" asserts "We do find the names of Rāma and various other characters in the tenth book of *Rgveda* such as Ikṣvāku, Daśaratha, Sītā, various explanations have been made regarding the real purport of these names. Nevertheless, it is beyond doubt to say that the *Vedas* record the names of various historical persons, some of which are well related with the characters of *Rāmakathā*. Citing Mr. C. V. Vaidya's authority he further asserts—"Viewing historically, the *Rāmāyaṇa* did originate from the *Vedas*."

(3) Another scholar Dr. Nīrajākānta Caudharī Devaśarmā declares—

"It's not only this that the *Avatāratattva* is well present in the *Vedas* but also that the various *Avatāras* of Lord Rāma and other ones have been narrated, aphoristically, in all the *Vedas* (*Rāmāṅka* p. 331).

(4) Reviewing and commenting on this dispute Dr. Gaṇeśa Nārāyaṇa Singh opines—"There is no limit of argument and reasoning. Vedic *Mantras* suggest various meanings like the *Kalpataru*. We may contend as we please, but the arguments in the *Mantra Rāmāyaṇa* by Nīlakaṇṭha Caturdhar and Pt. Rāma Kumāra Dāsa in the article 'वेदोंमें रामकथा' have well established that there are seeds of *Rāmakathā* in the *Vedas*.

As regards the Sāyanian commentary of *Vedas*, Dr. Brahma Śaṅkar Puruṣottama Vyāsa pleads that the commentary of Sāyaṇa is *Yajña* oriented and most of the commentaries of foreign scholars are revolving round the theory of evolution. It's why their interpretations are reflective of their pre-eminent concern. So far as the fact of Rāma's study of the *Vedas* is concerned it may be asserted that the term *Veda* denotes knowledge infinite. The people of the Vedic period too, read nothing but the *Vedas*. Various compilations of Vedic *Mantras* were made from time to time. Terms like 'वेदत्रयी, चतुर्वेदा' do bear testimony to it. Hence, study of *Vedas* by Śrī Rāma is quite intelligible. (V. हिन्दी काव्यमें रामका स्वरूप और तत्त्वदर्शन—p. 28-29)

(5) Pt. Rāma Kumāra Dāsa taking up the traditional viewpoint of *Kalpāntaravāda* (the belief that Rāma incarnates in various *Kalpas*) maintains that the *Līlās* of Rāma, Kṛṣṇa etc., in previous *Kalpas* are incorporated in the corpus of the *Vedas* compiled in the *Śvetavārāha Kalpa*. There is nothing in it to doubt about (*Rāmāṅka* p. 480).

(6) Presenting a to-the-letter criticism of Dr. Bulcke's theory of the absence of *Rāmakathā* in the *Vedas* Swāmī Karapātrījī comments—"Mr. Bulcke himself admits that there was a *Videha Kula* in which many *Videhas* and Janakas were born. It's but natural to derive general conclusions out of special mentions. Linking the generally described Vedic Janaka with the specially mentioned

Janaka of the *Rāmāyaṇa* is quite coherent and consistent. Janaka, the father of Sītā and the Vedic Janaka seem to be identical in the light of the maxim—“इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्”. According to the *Purāṇas* Janaka, the father of Sītā, was a great scholar and *Yoganiṣṭha*. He was fortunate enough to be the father-in-law of Rāma. He had connections with Viśwāmitra, Vasiṣṭha and other Vedic Ṛṣis. Hence, the Vedic Janaka and the Janaka of the *Rāmāyaṇa* may be declared to be identical. As regards Aśwapati the *Mantras* and *Brāhmaṇas* are identical with the *Vedas*. There does exist a mention of Daśaratha in the (*Rgveda* X). The Daśaratha—Aśwapati relationship is well defined in the light of the *Rāmāyaṇa*. Aśwapati being the father of Kaikeyī and Daśaratha her husband.

Conclusion—

After a thorough inspection of the evidences available, we may conclude that there do exist various allusions regarding the *Rāmakathā* in the *Vedas*. We may trace out the incidents of Rāma's marriage, banishment, abduction of Sītā, *Rāvaṇa-Vadha* and *Hanumadbhakti* in the *Vedas*. (The Hanumat episode has been well explored in the *Vedas* by Swāmī Gaṅgeśwarānanda in his article on Śrī Hanumān in the *Hanumān Aṅka* of the *Kalyāṇa*).

I do offer my this article to the lotus feet of Rāma and *Rāmabhaktas*.

सौन्दर्यसारसर्वस्वं	माधुर्यगुणबृंहितम् ।
ब्रह्मैकमद्वितीयं तत् तत्त्वमेकं द्विधा कृतम् ॥	
वेदादिशास्त्रसंवेद्यं	सीतारामस्वरूपकम् ।
सरहस्यं सतां सेव्यमद्भुतं प्रणमाम्यहम् ॥	

(Quoted from *Rāmāyaṇa Mīmāṃsā*, Swāmī Karapātrijī p. 1).



An Imploring

द्वार हैं भोर ही को आजु।

रटत रिरिहा आरि और न, कौर ही तें काजु॥१॥

कलि कराल दुकाल दारुन, सब कुभाँति कुसाजु।

नीच जन मन ऊँच, जैसी कोढ़मेंकी खाजु॥२॥

हहरि हिय में सद्य बूझ्यो जाइ साधु-समाजु।

मोहुसे कहूँ कतहुँ कोउ, तिन्ह कह्यो कोसलराजु॥३॥

दीनता-दारिद दलै को कृपाबारिधि बाजु।

दानि दसरथरायके, तू बानइत सिरताजु॥४॥

जनमको भूखो भिखारी हैं गरीबनिवाजु।

पेट भरि तुलसिहि जेंवाइय भगति-सुधा सुनाजु॥५॥

(Vinaya-Patrikā 219)

Glued to thy gate since the crack of dawn my Lord!

I am perpetually yearning and panting for alms;

And am begging in all humility yet obdurate insistence

For just a morsel of food that would suffice me.

Times are evil and a devastating famine has broken out;

All hard work and toil seem utterly futile;

No one seems interested in virtuous or charitable acts;

And codes of moral conduct have been openly flouted.

Perforce I have taken to begging as a last resort

Now, even mean and depraved men nurse noble aspirations;

And their state of existence could be compared to

A leper, who is sorely afflicted with severe itching;

Laden with deep rooted guilt for my sins,

And sacred to bear the brunt of my misdeeds,

I approached the company of holy saints,

And pleaded for an escape from my sad plight.

I asked if someone could still offer me shelter,
 They declared that only Lord Rāma, the king of Kośala,
 Could afford me timely succour and shelter;
 For He alone could stamp out my penury.

Of all the gods He is verily the supreme benefactor
 The son of king Daśaratha and the ocean of merry and
 charity;

So I should pray to Him for my deliverance;
 Hearing the advice of enlightened sages.

I—a poor hungry beggar since my very birth
 Have clung to thy door for a bellyful meal
 For thou always fulfil the desires of thy devotees
 And feed the hungry to their fullest satisfaction.

So, I pray thee to feed me to my heart's content
 With the nectar-food of thy true, eternal love (*Bhakti*).

—Translated by R. P. Dwivedi



National Code of Conduct for the Citizens of India

On the eve of golden jubilee celebration of our independence *The Divine Life Society* has passed a resolution and made an appeal to the countrymen to follow and observe the following National Code of Conduct to make the country a better place for humanity. *The Kalyāna-Kalpataru* makes a sincere appeal to its readers to pay especial attention to it.

—Editor

1. Patriotism: Our motherland should be our first and highest consideration. Welfare of the nation is our own welfare. Therefore, let us willingly be ready to offer up even our own life for our country. Let us inculcate in our children and members of our family love for our country, the spirit of patriotism and service to our country and our fellow citizens.

2. Duty: Our first and foremost duty is to God and to Righteousness. Leading a righteous life is the best and most valuable service of our Nation.

3. Character: Character is the greatest wealth. A pure incorruptible citizen is the greatest asset of our Nation. This is vital and indispensable. Therefore, good character is to be given top priority value; upon this depends our nation's welfare and its future stability.

4. Health: Health is the basis of success. Health is wealth. Next to character it is the greatest national asset. As citizens, building up character and safeguarding health, should be our primary duty to the Nation.

5. Virtue: Let us join hand and eradicate the evils of gambling, liquor-drinking, drug-taking, tobacco-smoking and betel-chewing. Let us eradicate the evils of bribery, corruption, selfishness, immorality, dishonesty and misconduct. Disloyalty to our Nation is crime and unpardonable sin.

6. Public Property: O Citizens! We are the custodian of public property. Let us not spoil, misuse, steal or destroy National property. Let us preserve it with love and care. Let us keep our country neat and clean. This is your sacred duty.

7. One Family: All our citizens are brethren. Let us feel this fraternity. Let us all love each other and one another and be united because, we are one family.

8. Religion: We must have equal reverence for all religions, creeds and faiths. Let us love as our own brothers the followers of our faiths. Let us treat others as we wish to be treated by them.

9. Non-violence: At all costs avoid every type of violence and hatred for, this is a blot on the fair name of the Nation. It is soul-killing and causes great harm to our country's welfare and development. It is totally opposed to our Nation's ideal.

10. Economy: Let us adopt simple living and high thinking. Let us not be extravagant. Let us avoid waste. Let us practise frugality. Let us share what we have with our less fortunate fellow citizens. This is National virtue that our India needs today.

11. Law: Let us respect the rule of law and uphold social justice. In this lies the guarantee of our welfare and orderly progress towards better India.

12. Ahimsā: Non-injury is our highest virtue (*Ahimsā Paramo Dharmah*). Compassion is a divine quality. Protection of animals is our sacred duty. This is India's special teaching. Let us be compassionate towards all

creatures. Thus be a true Indian. Try to become an embodiment of kindness compassion and goodness in your everyday life.

13. Ecology: Man and Nature are inseparable. Man and his natural environment are inter related and mutually interdependent. Everything in Nature contributes to our protection and nourishment. Let us, therefore, protect our natural environment. Helping in maintaining the ecological balance is our duty. It is indispensable for our safe living and highest welfare. Polluting of public places and polluting of air and water of the country is a national crime. We must make amends for our past lapses.

14. Unity: The more united the people of a country, the greater is their ability to withstand all obstacles and dangers. United we stand, divided we fall. This is particularly true about today's India. Therefore, let us live in close harmony and loving goodwill with all our countrymen. Love of our country means love of our countrymen. This is the most invaluable service a Citizen of India, can offer to our Motherland.

15. Education: The process of education should incorporate within it the imparting of the basic knowledge of India's great culture, its lofty ideals and noble values and principles of living. Our education has to be oriented for enriching and enhancing the quality of life of our youth and students.

Thus, shine as a true citizen and serve your country best, by the very manner of your life and conduct.



To become great one must be humble. The tree laden with fruit always bends low. So if you wish to be great, be lowly and meek.

—Ramakrishna

For Women

Kaikeyī—An Accursed Name

—R. C. M. Tripathi

Dear Readers,

Have you ever come across any parent christening their newly born baby girl after the name of Kaikeyī—the beloved queen of the mighty king of Ayodhya? We do have innumerable Kausalyās and Sumitrās, Sītās and Urmilās but we do not have any Kaikeyīs or Mantharās. Have you ever paid any attention to this fact or made a survey of particularly this aspect of social behaviour. Thousands and thousands of years passed since when Kaikeyī made herself instrumental to the exilement of Rāma for fourteen years. But yet she still could not recover from the social wrath and curse. It is a proverbial saying that public memory is very short but the Hindu memory proved to be quite otherwise in the case of Kaikeyī. Till today the Hindus could not excuse her for the fatal mistake deliberately committed by her.

It is alright that she was granted two boons by Daśaratha as a reward of her services. It is also justifiable that she realised those boons in favour of Bharata, her own son and against Rāma, the son of her co-wife Kausalyā. But her stars did not favour her. What did she actually get out of those two boons? Was Bharata coronated on the throne and did she become the queen mother? Of course, not only Rāma but Sītā and Lakṣmaṇa also went to the forest. But it was the negative side of Kaikeyī's strategy. The positive side was to establish Bharata as an emperor and consolidate his position during

the period of Rāma's exilement. It was a pretty long period of fourteen years. But the stars did not favour. What she got is: (i) her widowhood, (ii) the exilement of three members of royal family, (iii) refusal of kingdom by a recluse Bharata, (iv) a good scolding by Daśaratha, Bharata, even Vasiṣṭha, Lakṣmaṇa and the inhabitants of Ayodhya, (v) the social punishment which no body else underwent through the annals of history.

(1) Daśaratha was caught quite unaware. He could never imagine that such a situation might develop. He implored and implored but the lioness of Kaikeyī did not pay any heed at all. Bharata and Śatrughna were far away from the capital. Rāma and Lakṣmaṇa deserted Ayodhya and Daśaratha died. He could neither say no nor pass order for Rāma's exilement. His agony, we can appreciate quite well when he said to Rāma:

स्त्रीजितं भ्रान्तहृदयमुन्मार्गपरिवर्तिनम् ।

निगृह्य मां गृहाणेदं राज्यं पापं न तद्भवेत् ॥

एवं चेदनृतं नैव मां स्पृशेद्रघुनन्दन ।

(*Adhyātma Rāmāyaṇa* III. 69¹/₂)

He asked Rāma to arrest him, the henpecked of a king with an unhealthy mind following the path trodden by ignoble persons. This way Daśaratha wanted to remain unaffected by untruth. But he knew it was all useless an argument. Rāma was not at all moved by this appeal from his father—consequently Daśaratha died and Kaikeyī became a widow before her son was consecrated to the throne.

(2) In *Vālmīki Rāmāyaṇa* Daśaratha rebukes her as follows:

नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि ॥

किं कृतं तव रामेण पापे पापं मयापि वा ।

सदा ते जननीतुल्यां वृत्तिं वहति राघवः ॥

(*Vāl. Rām. Ayodh.* XII. 7-8)

Again he says:

नृशंसे पापसंकल्पे रामं सत्य पराक्रमम्।
किं विप्रियेण कैकेयि प्रियं योजयसे मम॥

(Vāl. Rām. Ayodh. XIII. 13)

In *Rāmacaritamānasa* Daśaratha used very few words as:

मरम बचन सुनि राउ कह कहु कछु दोषु न तोर।
लागेउ तोहि पिसाच जिमि कालु कहावत मोर॥

(Ayodhyā Kāṇḍa. 35)

"On hearing these poignant words the king exclaimed—"Say what you will; you are not to blame for it. It is my doom which has possessed you like a devil and is using you as its mouthpiece."

Now let us see what the citizens of Ayodhya feel and say about her:

मिलेहि माझ बिधि बात बेगारी। जहँ तहँ देहि कैकड़हि गारी॥
एहि पापिनिहि बूझि का परेऊ। छाड़ भवन पर पावक धरेऊ॥
निज कर नयन काढ़ि चह दीखा। डारि सुधा बिषु चाहत चीखा॥
कुटिल कठोर कुबुद्धि अभागी। भइ रघुबंस बेनु बन आगी॥
पालव बैठि पेड़ु एहि काटा। सुख महुँ सोक ठाटु धरि ठाटा॥
सदा रामु एहि प्रान समाना। कारन कवन कुटिलपनु ठाना॥

"When everything was ready, God upset the whole plan! Everywhere people abused Kaikeyī. What sense could there be in this wicked woman having set fire to a house that had been newly thatched! She seeks to perceive after tearing out her eyes with her own hands and wishes to taste poison throwing away nectar. This crooked, hard-hearted and evil-minded wretch has appeared as fire to burn the cluster of bamboos in the shape of Raghu's race. Sitting on a twig she has hewn the tree itself; in the midst of joy she has raised a structure of sorrow. Śrī Rāma had always been dearer to her as life: what has led her to resort to such perversity?"

(Ayodhyā Kāṇḍa 47. 1—3)

पापिनि, कुटिल, कठोर, कुबुद्धि and अभागी these are the strongest possible abusive words used by generality of Ayodhya for Kaikeyī.

To cut everything short we will come to what Bharata said to Kaikeyī when he came back to Ayodhya.

Bharata and Śatrughna on the way itself were informed of unusual happenings in Ayodhya in the recent past. When Bharata met Kaikeyī he rebuked and verbally slashed her unlike Rāma. According to Vālmīki:

कुलस्य त्वमभावाय कालरात्रिरिवागता ।
 अङ्गारमुपगुह्य स्म पिता मे नावबुद्धवान् ॥
 मृत्युमापादितो राजा त्वया मे पापदर्शिनि ।
 सुखं परिहतं मोहात् कुलेऽस्मिन् कुलपांसनि ॥

"Like the night of universal dissolution (or Goddess Kālārātri, one of the nine Durgās or manifestation of the divine energy associated with the dissolution of the universe), you made your appearance (in my father's house) for the extermination of my race! (Even) on clasping a live coal to his bosom my father did not recognise it (as such). The king, my father has been consigned to death by you, O woman who perceive evil (even where there is none) and have brought disgrace to this family! Through infatuation the joy of this family has been taken away by you."

(Vāl. Rām. Ayodh: LXXIII. 4-5)

According to Vyāsa in *Adhyātma Rāmāyaṇa* Bharata used several epithets unbecoming of her like पापे, भर्तृघातिनि, दुष्टे etc. In *Ayodhyā Kāṇḍa* canto VII. 81, he says—

भर्तृघातिनि दुष्टे त्वं कुम्भीपाकं गमिष्यसि ।

"O husband-killing woman, the wicked one, you will go to the hell named Kumbhīpāka."

After the obsequies of the king when Vasiṣṭha put the proposal of coronation before Bharata, Bharata flatly turned it down and said what he intended to do.

Rāsa Krīḍā

—K. V. Krishnamachari

Every action of Śrī Kṛṣṇa has some purpose. For example, as soon as he was born, he showed his real form to his parents Devakī and Vasudeva, the purpose being to make them understand that he was no normal child and therefore they need not worry about him.

When he was just two years old, he created a situation by eating mud. When threatened by his foster mother Yaśodā, he offered to show his mouth for her inspection and satisfaction. Yaśodā saw entire universe in his little mouth. The purpose was to prove to the world of his impartiality. (He showed his cosmic form to his mother Devakī at birth. He did not want to deprive his foster mother Yaśodā of the same rare privilege).

The Great Kurukṣetra war was to begin. Arjuna, suddenly, was overpowered by inertia, despondency, grief, dejection, unwillingness and above all, some sort of fear and refused to fight. Then Kṛṣṇa had to take all the trouble to teach Arjuna the duties of individuals, high morals, the philosophy of the soul, the human body, birth and death, the impermanence and perishable nature of all worldly things about the necessity of controlling one's mind, about attaining the goal that is *Mokṣa* by *Karma Yoga* (the way of action) *Jñāna Yoga* (the path of knowledge) and above all, how everything in this world is being directed by the will of the Supreme Being, how all of us are only tools in the hands of that unseen *Sūtradhārī*. This is called the

Gītā. The greatest book of scripture. Was this meant only for Arjuna? No. Kṛṣṇa gave it to the world. The purpose here was manifold, to make Arjuna act, to give this marvellous *Gītā* to the world, and also to see that His *Saṅkalpa* (will) to punish the wicked and to save the virtuous is got through with Arjuna as his instrument.

The *Gopīs* of Vrindavan were all Kṛṣṇa's ardent devotees and it became incumbent on Him to grant them Eternal Bliss or *Mokṣa*. Once the ladies of Vrindavan, due to constant company of Kṛṣṇa, developed ego, self conceit pride, jealousy and such despicable qualities, which generally go against the cherished goal, namely, attaining Eternal Bliss. The Lord knew this. He wanted to correct this lapse in them. With this aim, one day, while playing hide and seek with them, Kṛṣṇa suddenly disappeared. The *Gopīs* did not take this seriously, thinking that this might be one of his usual pranks. They thought that he would return some time later. Time passed, but Kṛṣṇa did not return. Then began the search. Even after a thorough search they could not find any trace of Kṛṣṇa. All became worried, sad and some began weeping, while a few swooned. On the advice of an elderly *Gopī* they all began to sing hymns in praise of Kṛṣṇa, which they were sure would melt the compassionate heart of the Lord. The Lord heard their prayer, which contained lamentations, entreaties, solicitations, importunities, and repentance and got convinced of the genuineness of their love and affection for him.

Here we must all know about the kind of love, the degree of love and the quality of love of the *Gopīs* to Lord Kṛṣṇa.

To take every *Gopī* individually and describe her devotion and mental disposition towards Kṛṣṇa, will be not only impossible but also a time-killing factor. So, for our convenience we shall take Rādhā, one of the *Gopīs*, as the sole representative of all the *Gopīs* of Vrindavan. Therefore,

whatever is said of Rādhā holds good to most of the *Gopīs* individually and collectively.

Who is Rādhā?

Rādhā is the embodiment of *Prema* or divine love. This divine love is selfless and classified as Love Supreme. To attain Eternal Bliss, Rādhā never thought of her happiness. Her aim was to work only for the pleasure of Kṛṣṇa, for the convenience of Kṛṣṇa. Her service to Kṛṣṇa was full of sacrifice, full of sacredness, incomparable to any kind of service by any one. By this kind of service, she brought pleasure to Kṛṣṇa. Her service was unselfish, flawless, and without any mean motive.

So we can easily conclude that Rādhā's love to Kṛṣṇa was divine, transcendental and beyond the understanding of ordinary beings. If love should gain the status of divinity or sacredness, it should not be influenced by pride, conceit, selfishness etc. Such love alone would lead one to Eternal Bliss. It was the considered opinion of Rādhā to follow this method and she did follow it.

And what is bliss?

It is the result of extraordinary love and affection. Such love and affection never ceases to grow. It goes on growing, increasing until such time it attains the goal. The goal is *Eternal bliss* or *Mokṣa*. Rādhā is the embodiment of such love supreme, such unadulterated love, such uncontaminated love, such non-attached love, such unfettered and self-forgetful love. Her only aim was to attain Holy-communion with Kṛṣṇa. This is considered as the highest form of *Bhakti*.

So the love of Rādhā was neither more nor less than the love of the human soul (*Jīvātmā*) for the divine soul (*Paramātmā*). The *Jīvātmās* yearn to merge with the *Paramātmā* to attain Eternal Bliss or salvation. All the *Gopīs* are *Jīvātmās* and only Lord Kṛṣṇa is the *Paramātmā*.

And what is wrong in the *Jīvātmā's* desiring to attain the pleasure of merging with the *Paramātmā* and in turn the *Paramātmā* on His part obliging His *Bhaktas* to attain Him? Both are morally right.

To adopt the kind of *Bhakti* followed by the *Gopīs*, is not easy. It requires great concentration. Concentration is converging one's thoughts and attention on a particular object. It should be undisturbed. This may be a bit abstract. An example might help us understand better.

A cow-herd maid was going out selling curds, milk and butter. In the intensity of her love to Kṛṣṇa, she forgot her environment, forgot where she was and what she was engaged in. Consequently instead of crying out "Here curds, milk and butter for sale", her mouth uttered "Govinda, Dāmodara, Mādhava". Such was her all absorbing measure of love of Kṛṣṇa. This is concentration.

विक्रेतुकामा किल गोपकन्या मुरारिपादार्पितचिन्तवृत्तिः ।

दय्यादिकं मोहवशादवोचत् गोविन्द दामोदर माधवेति ॥

We have now seen the kind of love, the intensity and sincerity of love of the *Gopīs* to Kṛṣṇa. Kṛṣṇa now determined to aid the *Gopīs* to attain the Bliss they were seeking for. But the device Kṛṣṇa adopted was peculiar. The result was the introduction of "*Rāsa Krīḍā*".

Accordingly, Kṛṣṇa, one full moon night, when the sky was clear and the moonlight brilliant, went to the banks of the Yamunā with His inseparable flute. There at dead of night, He played on His divine flute. The enrapturing music from that divine instrument, was a divine call, which went forth for all to hear and rejoice. The sound of the flute made every creature, man, woman and beast abandon everything, to hear and enjoy the melody emanating from that wonderful instrument. The *Gopīs* who ardently desired His association to enjoy Eternal Bliss shook themselves awake and rushed towards the direction of the sound, least thinking about their

husbands, children and other dependents in their homes, for their conviction was that the very sound of the flute made them free from all worldly desires and *Samsāra*.

They reached the sandy place on the banks of the Yamunā, the usual resort of Kṛṣṇa. There they saw Kṛṣṇa and were lost to the world, for they had eyes only to see Kṛṣṇa, ears only to hear His divine music. Whichever way they turned and whatever they saw, they only saw His divine form charming, enthralling, exhilarating, exalting. Whatever they heard was just that divine music, that touched the very core of their hearts. In short, they found God in front, behind, by the sides, above, below and all round them.

He is called the Omnipotent. With abundant potentialities. Kṛṣṇa in a trice formed a big circle, wherein all the *Gopīs* took their positions almost mechanically. There was one Kṛṣṇa in the centre of the huge circle, standing cross legged, with a slight slant of His body, with *Pītāmbara* waving lightly in the soft southern breeze, *Vaijayanī* garland and the peacock feather fluttering gaily on His diadem, playing on his flute. As the *Gopīs* were looking on at the divine figure, drinking deep the nectar of its charm and beauty, the Lord by His own will multiplied Himself into as many Kṛṣṇa as there were *Gopīs* and took position in such a manner that each *Gopī* felt she had Kṛṣṇa by her side. To the rhythm of the music that pervaded the air they began dancing, unconscious of, who started the dance, when and why.

अङ्गनामङ्गनामन्तरे माधवो माधवं माधवं चान्तरेणाङ्गना ।

इत्थमाकल्पिते मण्डले मध्यगः संजगौ वेणुनादेवकीनन्दनः ॥

The goal of every devotee is to attain communion with the Supreme. Once the devotee starts yearning for this holy union, even a momentary separation from God will make him or her miserable. The *Gopīs* come under this category, for they were of extraordinary character because theirs was

the purest type of devotion which they revealed by their steady, sincere, unostentatious devotional service to Kṛṣṇa, their thoughts and emotions sublimated.

There is one Super Soul seated in every one's heart. The Super Soul or *Paramātmā* is none but Kṛṣṇa. The sudden appearance of several Kṛṣṇas was specially designed by the Lord Himself to make the *Gopīs* understand that the Supreme within them is none other than the Kṛṣṇa they see with them. The purpose of *Rāsa Krīḍā* was only this.

One cannot compare this *Rāsa Krīḍā* of Kṛṣṇa and *Gopīs* with that of any dance in the worldly atmosphere. Great men compare the *Rāsa Krīḍā* and any other dance in the mundane world to that of gold and iron. Gold and iron are both metals belonging to the same family. But, when you go into the quality of the metals, you find sharp difference. Śrī Kṛṣṇa's association with the *Gopīs*, though seemingly might appear like the ordinary mixing of young boys and girls, the quality is utterly different. The difference is clearly appreciated by great sages and seers, great scholars and God-men. For, such great souls alone would understand the divinity in the love of Kṛṣṇa to the *Gopīs* and the love of the *Gopīs* to Kṛṣṇa. The *Gopīs'* love was pure and their earnestness to attain the Lord was very firm. The love of *Gopīs* should be classified under the Holy Intimacy, for Kṛṣṇa's sport with the *Gopīs* was in toto supernatural and transcendental. So they became one with the all pervasive form and danced with that form in ecstasy.

What was Kṛṣṇa's position when he danced with the *Gopīs*? Kṛṣṇa sported with the cow-herd lasses even as a child would play with his own reflection. And Kṛṣṇa remains completely unattached and so untarnished in this *Līlā*. So any suspicion of carnality in the Kṛṣṇa-*Gopī Rāsa Krīḍā* will be absurd.

Then again, in every human body, there are two

aspects. One is the spiritual and the other is the physical, in other words this human body is a combination of both the Spiritual and Physical energy. One could feel that the company of good men and God-men leads one to high thinking and high moral calibre. But when one is in the company of wicked or low-bred people, the attitude and thinking becomes different. Evidently Kṛṣṇa's company increased the *Gopī*'s spiritual energy, pushing it higher and higher, until they attained their, cherished goal, namely the communion with God. (On the other hand, the physical energy, when roused, is capable of bringing one lower and ends with some momentary pleasure, resulting mostly in sorrow).

On the night of the *Rāsa* dance, the actual fact was that all *Gopas* thought their wives were sleeping in the house by their sides, whereas at the same time all the cowherd lasses were participating in the *Rāsa* dance in the company of Kṛṣṇa. The fact was, the material bodies (physical bodies) of the *Gopīs*, were in their beds, while their spiritual bodies were taking part in the *Rāsa Kṛīḍa*, in the holy company of the Supreme.

Kṛṣṇa is the Supreme Being, is purely spiritual and He is the spirit pervading the entire universe. In fact the spiritual bodies of the *Gopīs* are all His own manifestations. Kṛṣṇa in the form of the Universal Spirit took part in the dance. Kṛṣṇa being the Supreme God-Head is the *Paramātmā*.

The *Paramātmā* is Omniscient, Omnipotent and Omnipresent. He is limitless. He is neither masculine nor feminine nor neuter. He has no form, no measure, no attributes. *Paramātmā* assumes the human form at His will, whenever necessary. Needless to mention that Kṛṣṇa is such a one. Therefore irreligiousness or immorality does not come into the picture. Above all Kṛṣṇa never enjoys

or suffers the results of His activities. So nothing affects Lord Kṛṣṇa who is the Supreme God-head.

To make it explicit:

Fire can consume any abominable thing. That is the manifestation of the supreme power of fire. But still fire is not polluted. So also the Sun, the Sun can absorb water from the urinal or from faeces. Still the Sun is not polluted. On the other hand, due to the contact of sunshine, the polluted and contaminated things and places become cleansed, disinfected.

This is how the *Rāsa* dance is to be viewed and understood. Any other interpretation will be just barbaric.

To wind up I would like to make a passionate appeal to our young men. "Awake, arise, my friends, life is short and your worldly goods will not accompany you to the grave, neither riches nor honour. Think of Kṛṣṇa, worship Kṛṣṇa, talk of Kṛṣṇa, live in Kṛṣṇa all the time.

Śrī Kṛṣṇārpaṇamastu



The world for me, not I for the world. Good and evil are our slaves, not we theirs. It is the nature of the brute to remain where he is (not to progress); it is the nature of man to seek good and avoid evil; it is the nature of God to seek neither, but just to be eternally blissful. Let us be God. Make the heart like an ocean, go beyond all the trifles of the world, be mad with joy even at evil; see the world as a picture and then enjoy its beauty, knowing that nothing affects you. Children finding glass beads in a mud puddle, that is the good of the world. Look at it with calm complacency; see good and evil as the same—both are merely "God's play"; enjoy all.

—Swami Vivekananda

Arjuna's Pride Humbled

Pride once entered the heart of Arjuna, the beloved friend of Śrī Kṛṣṇa. Arjuna thought that none equalled him in love and devotion to his Lord and friend. The omniscient Lord, Śrī Kṛṣṇa, reading the heart of His friend, took him one day for a walk. They had not proceeded far when Arjuna saw a strange *Brāhmaṇa* eating dry grass as food, but nevertheless he had a sword dangling at his side. Arjuna at once knew him to be a holy and pious devotee of Viṣṇu, one whose highest religious duty was to injure no being. As even grass has life, he would not eat it green, and sustained his life by eating it dry and lifeless. Yet he carried a sword. Arjuna, wondering at the incongruity, turned towards the Lord and said, 'How is this?' Here is a man who has renounced all ideas of injuring any living being, down to the meanest blade of grass; yet he carries with him a sword, the symbol of death and hatred. The Lord said, "You better ask the man, yourself." Arjuna then went up to the *Brāhmaṇa* and said, "Sir, you injure no living being, and you live upon dry grass. Why then do you carry this sharp sword?"

The *Brāhmaṇa*: It is to punish four persons if I chance to meet them.

Arjuna: Who are they?

The *Brāhmaṇa*: The first is the wretch, Nārada.

Arjuna: Why, what has he done?

The *Brāhmaṇa*: Why, look at the audacity of that

fellow: he is perpetually keeping my Lord awake with his songs and music. He has no consideration whatsoever for the comfort of the Lord. Day and night, in and out of season, he disturbs the peace of the Lord by his prayers and praises.

Arjuna: Who is the second person?

The *Brāhmaṇa*: The impudent Draupadī.

Arjuna: What is her fault?

The *Brāhmaṇa*: Look at the inconsiderate audacity of the woman; she was so rash as to call my beloved Lord just at the moment He was going to dine. He had to give up His dinner and go to the *Kāmyaka Vana* to save the *Pāṇḍavas* from the curse of *Durvāsā*. And her presumption went so far that she even caused my beloved Lord to eat the impure remnant of her own food.

Arjuna: Who is the third?

The *Brāhmaṇa*: It is the heartless *Prahlāda*. He was so cruel that he did not hesitate for a moment to ask my Lord to enter the boiling cauldron of oil, to be trodden under the heavy feet of elephants and to break through an adamantine pillar.

Arjuna: Who is the fourth?

The *Brāhmaṇa*: The wretch Arjuna.

Arjuna: Why, what fault has he committed?

The *Brāhmaṇa*: Look at his felony. He made my beloved Lord take the mean office of a charioteer of his car in the great war of *Kurukshetra*.

Arjuna was amazed at the depth of the poor *Brāhmaṇa's* devotion and love and from that moment his pride vanished and he gave up thinking that he was the best devotee of the Lord.

—Sayings of Śrī Rāmakṛṣṇa



The Art of God-realization in Day-to-Day Life

—Keshoram Aggarwal

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(Gītā XVII. 45-46)

"(The Lord says) Devoted to his own duty, man attains perfection (God-Realization). How he, devoted to his own duty, attains perfection that do thou hear. He from whom all beings evolve and by whom all this is pervaded—by worshipping him through the performance of his own duty man attains perfection."

The two above quoted verses of the *Gītā* carry a special significance of their own. Through these verses the Lord has taught to the entire humanity the art of being spiritual in day-to-day life having Arjuna as instrumental. In other words performing the prescribed duties of ones own Varna and Āśrama every person can attain to the godhood. There is generally a notion among people that man has got to renounce worldly business; going somewhere to a secluded place or in jungle or some Vrindavana, Ayodhya, Kashi, Kanchi etc.—the places of pilgrimage and there by meditating on or making *Bhajana* only a man can attain the highest goal of his life e.g., God-Realization. It is not possible for a person to achieve his ultimate good while living a worldly life. By doing *Bhajana* and meditation the worldly life does

not run smoothly and while trying to run the practical life the God cannot be remembered constantly. This is a problem that puzzles many of the strivers.

The Lord in the above two verses has spoken about a wonderful art through which we can do our duties well and at the same time achieve our ultimate good.

In the first verse the Lord told that one could achieve his ultimate good (God-Realization) by strictly following the rules and duties of his *Varṇa* and *Āśrama*. How can he attain this perfection? He also inspires him to listen to the procedure how he could attain it. Here, there are two words 'अभिरतः' and 'निरतः'. They have their own significance. There is one thing 'आसक्ति' and another 'अभिरति'. 'आसक्ति' means the attachment through which the man clings to the *Karma*; he is tied and entangled. He presumes that the *Karma* belongs to him and through it he tries to fulfil his selfish motive. A person, object, action and circumstance wherever the 'आसक्ति' may be, it ties the man there and therefore the Lord has instructed to perform actions in unattached way. Through words like 'तस्मादसक्तः सततं, कार्यं कर्म समाचर' (*Gītā* III. 19) on more than one occasions *Gītā* reiterates the renunciation of attachment. Through attachment a person draws *Rājasika* and *Tāmasika* pleasure only and falls a prey to the bondage but 'अभिरति' is a unique thing. In the state of 'अभिरति' the man feels a *Sāttvika* pleasure in his inner senses. This pleasure does not base on a person, object, action or circumstance but it is based on the sentiments of the person performing his prescribed duty. The person who is going to be benefitted through a particular action of ours or he who is the object of that particular action—taking him as the manifestation of God, adores him; that *Pūjā* sentiment generates a great pleasure in his heart. He feels very enthusiastic in performing that duty. The action runs through properly and the only aim that remains, is to please that person in the form of God. 'अभिरति' comes from these sentiments.

In the above quoted two verses, particularly the first half of the second verse the Lord has inspired to bring home a principle. If somebody does his duty after appreciating this principle, there can remain the constant remembrance and God-Realization can be attained. The principle is that all beings have emanated from that very Lord and he is permeating through all beings like water in the ice. Even though the shape and quality of the ice apparently differs from that of the water but a little thinking makes it clear that in reality it is all water. Similarly all creatures differ only in appearance but in reality all those are my own forms. This is what the Lord has asked us to bring home. When we realise this fact, every action of ours becomes divine adoration.

How to transform our dutiful action in adoration? Two things are needed for this— (1) We should not have even a scintilla of selfishness through that action. That action is not mine because every power has been bestowed by God. He has created us, He has given His power to us through which we can regard all creatures as manifestation of God, adore them and attain our ultimate good. (2) He, for whom we are doing that particular action is present before us in the form of God. For example, a businessman while transacting business should treat the customer as God and the doctor must have the same attitude towards his patients. Whatever action he will do motivated by the idea of doing good to others, will generate an 'अभिरति' and he will experience the divine feelings again and again. When the same sentiments grow and get strengthened then God is realised.

A man can have doubts that when he will perform everything for others how will he maintain his bodily needs and the family? Really speaking our life depends upon the destiny and divine grace. But even if some body fails to

cultivate this type of faith then he can have justifiable profit or salary. It is not prohibited. That much earning through which maintenance of our own and our family with simplicity is possible, bereft of the sense of enjoyment can be taken but cheating, deceiving, thieving and adulteration should not be allowed in our transaction. When we will start acting this way considering everybody as manifestation of God, these faults will automatically get destroyed.

The one and only aim of the human life is God-Realization. On account of our virtuous deeds and specially due to the divine grace we have got this human birth. It is our bounden duty to act according to the above verses and pass our time and attain God-Realization easily.



If you do not believe in any particular religion, scripture or the utterances of saints and sages of old, you should certainly believe at least in the teachings of *Śrīmad Bhagavadgītā*. For the teachings of the *Gītā* are in harmony with the teachings of almost all the different religions of the world.

—Jayadayal Goyandka

All of us have a lot of demands on our time. To find time to seek God we have to simplify our lives; there is no way around it. So much time is wasted in the endless pursuit of 'newer and better' material possessions. What is the result of our culture's obsession with material acquisitions? Lord Buddha put it very succinctly: "Those who have cows have care of cows." Analyze your life: How much time do you put into caring for all the unnecessary 'necessities'—the toys that the media and advertisements have made you believe you can't live without?

—Self-Realization

The Avatāra of the Divine Bell (Ghaṇṭāvatārah)

—R. Narasimhan

God incarnates in this world in order to wipe out evil forces, protect the virtuous and to uphold *Dharma*. He has proclaimed—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(*Gītā* IV. 7-8)

Accordingly, He had taken different forms from time to time and showed the conduct of life and path of salvation. His taking the human form is to educate the human beings:

मर्त्यावतार इह मर्त्यशिक्षणम् ।

With the passage of time, due to the advent of *Kaliyuga*, faith in Dharmic values dwindled and in order to re-establish 'धर्म' and to show the path of salvation, a different form of *Avatāra* was found necessary. Instead of himself taking the human form etc., He assumed the forms of *Ācāryas*, besides sending the holy men called *Ālwārs*, to continue His mission. Thus we have got the 'गुरु पंक्ति' commencing from God right upto our present 'गुरु'. One such *Avatāra* was the incarnation of the Divine Bell (घण्टा) as an *Ācārya* called *Vedānta Deśika* in the early 13th century A.D. in South India, near the 'मुक्ति क्षेत्र' Kanchipuram. When a Brahmin couple called Śrī Ananta Sūri and

Thotharambā prayed to Lord Śrī Veṅkaṭeśwara of the seven Hills for blessing them with a child, the Divine Bell took the human form from them. This child later on became a great Śrīvaiṣṇavite Ācārya popularly known as Śrī Nigamānta or Vedānta Deśika. His birth star was Śravaṇam (श्रवण) of the Kanyā Māsa (भाद्रपद or कन्या) which synchronised with the concluding day of the *Brahmotsava* of the Lord of the seven Hills (श्रीवेङ्कटेश्वर). He sanctified the *Viśvāmītra Gotra*. It was said of him, that he was none other than Lord Śrī Veṅkaṭeśwara or Śrī Bhagavat Rāmānuja (यतिराज) or the *Avatāra* of the Divine Bell of the Lord of the seven Hills. It is a 'विलक्षण अवतार' as different from that of the Lord. The Lord is 'शस्त्रपाणि' (holding weapons like the conch, discus, mace, bow, the dagger etc.) while the Ācārya is a 'शास्त्रपाणि' (possessing the treasure of knowledge). In order to show the easy way of approaching God, he propagated the doctrine of surrender which was preached by the earlier Ācāryas. Throughout his life Śrī Deśika remained as an embodiment of 'ज्ञानम्' and 'वैराग्यम्'.

Even as a child at the age of five he was blessed by elder *Gurus* like Śrī Vatsya Varadācāriar (known also as Śrī Nadadur Ammal) thus—

प्रतिष्ठापित वेदान्तः प्रतिक्षिप्त बहिर्मतिः ।

भूयास्त्रैविद्यमान्यस्त्वं भूरिकल्याण भाजनम् ॥

Seeing of the lustre shining over his face, he found the greatness of becoming a Vedantic teacher at a later date, in spreading the Divine message.

His maternal uncle became his spiritual *Guru* before he was twenty, he mastered all arts.

रामानुजार्यादात्रेयान्मातुलात् सकला कलाः ।

अवाप विंशत्यब्दे यस्तस्मै प्राज्ञाय मङ्गलम् ॥

Even as a 'गृहस्थ', he was a 'विरक्ताग्रेसर'. In order to attain spiritual bliss, he went to 'ओषधालि' (Tiruvahindrapuram near

Cuddalore in Tamil Nadu) and practised penance meditating on Garuḍa, the chariot of Lord Viṣṇu.

Pleased with his penance, Garuḍa asked him to meditate on Lord Śrī Hayagrīva. Thereupon, he was blessed by 'श्रीहयग्रीव' and all the arts came to adorn him. He liked the Vedantic knowledge very much and started compiling *Stotras* in praise of the Lord. The presiding deities at Srirangam, Tirupathi, Kanchipuram and Melkoti attracted him so much that he sung hymns in praise of them.

While at Srirangam he took the challenge from a poet who compiled a *Kāvya* 'पदकमल सहस्रम्' he gave us an excellent *Kāvya* on the Lord's sandals, called 'श्री पादुका सहस्रम्'. The recital of this book is supposed to yield all that we desire in this and the other world 'योग' and 'क्षेम'.

Lord Śrī Raṅganātha decorated him with the title *Vedāntācārya* while the Goddess Śrī Raṅganāyakī called him as 'सर्वतन्त्रस्वतन्त्र'. He was instrumental in reestablishing the *Pūjā* rights of Śrīvaiṣṇavite in Srirangam. During muslim invasion apprehending danger, the deities were removed to places of safety and Śrī Deśika compiled 'अभीतिस्तव' a benedictory 'स्तोत्र' to please the Lord and as a result, temple worship started again at Srirangam free from trouble. Even today a recital of this *Stotra* is believed to remove all our fears etc.

He was the author of drama called 'संकल्पसूर्योदयः' and a *Kāvya* on Lord Śrī Kṛṣṇa's life 'यादवाभ्युदय'. He refused to accept royal honours offered to him by his close friend Śrī Vidyāraṇya of Vijayanagar and sent his reply in the form of five verses called 'वैराग्यपञ्चकम्'. In this among other things, he has declared thus—

नास्ति पित्रार्जितं किञ्चित् न मया किञ्चिदर्जितम्।

अस्ति हस्तिशैलाग्रे वस्तु पैतामहं धनम्॥

He considered the Lord as his wealths repudiating all other forms of material wealth.

He had written many 'रहस्य ग्रंथs' which contain philosophic truths, to be acquired from an Ācārya in a 'कालक्षेप'. Out of 32 such works, his *magnum opus* is 'श्रीमद्‌रहस्यत्रयसारम्' which contains the essence of all that.

असारं अल्पसारं च सारं सारतरं त्यजेत्।
भजेत् सारतमं शास्त्रं रत्नाकरमिवामृतम्॥

Like the nectar (the essence of ocean) the essence should be understood. In this the doctrine of surrender 'शरणागति' has been brought out.

The truth revealed by sages like Manu, Vyāsa etc. is that Lord Śrīman Nārāyaṇa is the protector of the universe and surrender of oneself unto Him is the way to reach His abode. Service unto the Lord is the fruit to be aspired for. This knowledge is the wealth that had come to us as a hereditary property. God's relationship with the soul is inseparable.

Once a poor Brahmin approached him for wealth to get married. Śrī Deśika appealed to the holy mother. Immediately there were rains of gold coins from the heaven. He compiled 'श्रीस्तुति' in this connection. According to him goddess Śrī Lakṣmī bestows all that one aspires for like a 'कामधेनु'.

He has written in Sanskrit, Tamil and in *Maṇi Pravāla* style many works all about divine worship and to understand the meaning of life and to reach the goal of life (viz. *Mokṣa*). He had not taken to an ascetic life but lived like a 'योगी' without caring for 'ख्याति, लाभ and पूजा'. He had conquered his rivals by his power of arguments.

He lived for hundred years and left behind many disciples to spread his gospel. During his life period a sculptor made a bronze model of him which was corrected by Śrī Deśika himself. Life was infused in it and is being worshipped even today at Kanchipuram, his birth place and elsewhere.

कवितार्किकसिंहाय
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः॥



Realization of the Truth

—Swami Vivekananda

Realization of the truth is the essential thing. Whether you bathe in the Gaṅgā for a thousand years or live on vegetable food for a like period, unless it helps towards the manifestation of the Self, know that it is all of no use. If on the other hand, any one can realise the *Ātman*, without the observance of outward forms, then that very non-observance of forms is the best means. But even after the realization of *Ātman*, one should observe outward forms to a certain extent for setting an example to the people. The thing is you must make the mind steadfast on something. If it is steadfast on one object, it attains to concentration, that is, its other modifications die out and there is a uniform flow in one direction. Many become wholly preoccupied with the outward forms and observances merely and fail to direct their mind to thoughts of the *Ātman*. If you remain day and night within the narrow groove of ordinances and prohibitions, how will there be any expression of the soul? The more one has advanced in the realization of the *Ātman*, the less is he dependent on the observances of forms. Śaṅkarācārya also has said, “निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः”—where is there any ordinance or prohibition for him whose mind is always above the play of the *Guṇas*? "Therefore the essential truth is realization. Know that to be the goal. Each distinct creed is but a way to the Truth. The test of progress is the amount of renunciation that one has attained. Where you find the

attraction for lust and wealth considerably diminished, to whatever creed he may belong, know that his inner spirit is awakening. The door of self-realization has surely opened for him. On the contrary if you observe a thousand outward rules and quote a thousand scriptural texts, still, if it has not brought the spirit of renunciation in you, know that your life is in vain. Be earnest over this realization and set your heart on it. Well, you have read enough of scriptures. But tell me, of what avail has it been. Some perhaps thinking of money have become millionaires, whereas you have become a Pundit by thinking of scriptures. But both are bondages. Attain the supreme knowledge and go beyond *Vidyā* and *Avidyā*, relative knowledge and ignorance.



तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यं स्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥

"That thing that is such is true.

The *Karmas* that the wise discovered in the *Mantras* are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them forever with desire for the true results. This is your path leading to the fruits of *Karma* acquired by yourselves."

—*Muṇḍaka Upaniṣad* (I. 2. 1)

Rāma tells you he is really above fear, above anxiety, above annoyance, but it is achieved by constant practice. It has brought Rāma up from a state of the lowest depths of weakness and superstition. At one time Rāma was most superstitious; every whiff of wind threw Rāma off his balance. If one man can do this, you can.

—*Swami Rama Tirtha*

Story

Jñānī

"You have come back from Kashmir. Got your health improved?" The *Swāmījī* asked a respectable looking young man sitting nearby.

"Yes sir. Just the day before. It took about six months. A very beautiful place it is." The young man possibly had so many things to report.

"It is alright but.....". *Swāmījī* did not show any interest to learn how beautiful Kashmir is. It was against his nature to talk about unnecessary things. "This six month's labour, the continued care of body day and night: what does it mean? Sometimes the labour that we put in for years, goes waste in a moment. What will happen to this change of climate in Kashmir if you have a stroke of high fever for a single day?" The young man bowed his head. He shivered.

"Don't get frightened. I am neither cursing nor foretelling. It is just a simple remark." The *Mahātmā* noticed the fear which appeared on his face. "That which is immune from fever; which never falls ill, is your real nature."

"Right sir. No doubt the body is very unreliable. No body knows what will happen to it very next moment." Now spoke a merchant who was very close to the *Swāmījī*. He prolonged the conversation. "The only usefulness of this body lies in performing virtuous deeds whatever little possible."

"You are a famous philanthropist. And you are renowned for your charities." *Swāmījī* noticed that the *Seṭha* was

indirectly praising himself. "The fame can be achieved only through the practising *Dharma*. So it is more commendable than any other desire."

"It is nothing sir. What do I do?" Anybody could detect that the humility of the *Seṭha* was neither real nor natural.

"I was talking about something else. The fame also is only confined to the gross body." It was in the nature of *Swāmījī* to have changed any topic into a spiritual conversation. "What association will you have with this fame after death? Can you tell me if you are not any famous person like Mahārāṇā Pratāp in your previous life? If you were, what comfort do you draw from your fame that was your possession in your previous births? What fame and what ignominy? Whether good name or notoriety, it is all yours. The name whether good or bad does not at all touch the one and indivisible soul or the super-soul and who is there capable of giving testimony to it?"

"Trin, Trin, Trin, the bell of the temple rang. The belfry also started sounding. The drum was beaten and the priest removed the curtain aside. He was standing by the side of the icon, *Āraṭī* lamp in his right hand and a small bell in the left. "Hail to Śrī Bānkebihārī Lāla." It was *Swāmījī* who rose first to have a view. As a matter of fact they all assembled there to have a vision of the Lord. Since the temple doors were closed they sat in the lawn and started chit-chatting.

"An uncommon personality, this *Swāmījī*." One of the visitors commented. *Swāmījī* is still there standing in the back row and will be there for some time even after the doors are closed. It is his routine. "Very serious are his talks. Nothing short of highest philosophical principles and on the other hand he is standing in the temple shedding tears like small kids." Most likely he has seen the *Swāmījī* for the first time.

"He does not only weep but dances also. His dance you may name as monkey dance" the other one told in an equally serious way. "You will have an authentic experience only if you visit his hermitage at the time of *Kīrtana*. It is Braja area my friend! The wind here has no consideration for stature or personality. Anybody can be swept away any time. Seems, you are a new comer."

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Visitors were taken aback. A considerable number of people surrounded him. Everybody wondered about the cause why the *Swāmījī* who always occupied the back benches and habitually shed tears is laughing so loudly like a mad. Today he does not show any inclination of prostrating before the divine image nor is he standing to show his reverence. Is there something wrong with his mental system.

Swāmījī has got a small hut on the bank of Yamunā. He lives there for the past many years and has never crossed the border of Brindavana. Perhaps it was his *Kṣetra Samnyāsa*. He is matchless in his Vedantic knowledge. Even the scholars find it difficult to grasp correctly his writings on this subject. And *Nyāya*! It appeared that he was embodied form of *Nyāya*. He was equally proficient in Yogic theory and practices. There was no subject in which any body could boast of deserving to be his disciple. Such a person and incoherent activities!

"I am, I am, only I am" the self contemplation was touching the point of extremity. The word like self restraint became meaningless. A fully centralised mind; the intellectual faculty assuming identification with the mind. Completely disappeared was the body-awareness.

A considerable period in a single bodily posture absolutely immobile. The action of vital airs completely stopped due to the concentration of mind. It could be called

a mixture of *Dhyāna*, *Dhāraṇā* and *Samādhi* undistinguished from each other. Exactly like a waveless ocean.

Slowly the eyes opened. In the front was the charmingly smiling icon bent at three points (*Tribhaṅgī*). The eyes were not at all stuck to the intermediary gathering of the devotees as if they were not in existence. There remained only the mischievously smiling divine image. Today the *Swāmījī* arrived a bit earlier. There was no body when he came. He sat down in the veranda just opposite the temple door. No carpet to sit on and no *Pūjā* material. Eyes closed spontaneously.

“त्वमेवेदं सर्वम्” as if the icon was stretching its limbs to the eternity; extending and extending. It has enveloped the entire universe in its embrace. O! now nothing, nothing of the universe. Only He and He alone. Silent and inactive.

"What is the matter? Will he take *Nirvāṇa* here itself?" There was a commotion among the gathering. The eyes wide open, the immobile body. People were a little stricken with fear.

“नाहं न मे”—slowly the eyelids fluttered. The body showed signs of consciousness. He was babbling something "O, I alone am. No, no not I only Thou art there. How fine it is! We both are friends. Friendship is nothing but the absence of difference." He burst into laughter.

“सुहृदं सर्वभूतानाम्” this deity of the temple has acknowledged the fact long ago. "How happy would have felt the *Rṣi* who might have visualised in trance the real purport of *Veda Mantra*. After a little pause he again ejaculated—“हृत्सुपर्णा सयुजा सखायौ”.

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The festival of *Janmāṣṭamī* arrived. As usual *Swāmījī* was celebrating the festival. The preparations were going on. The canopy was being decorated. An independent temple was built of flowers. Visitors were coming in a huge number. On the eastern horizon reddish hue of rising

moon appeared. It was exactly midnight. The right hour for the Lord to descend on this earth. The temple doors opened, the curtain removed aside, the gong sounded, the drum was beaten, the bell rang. There was commotion a tumultuous collective sound of 'जय कन्हैया लाल की' pierced the sky. Out side the musicians were playing on their instruments. *Śahnāī* was spreading the nectarian music. The eighteen conchs blew at a time. Their sound rose to the sky suppressing all sounds as if it intended to awaken *Brahmā*, the creator of the universe and tell him about the hour of divine arrival.

The *Brāhmaṇas* recited *Veda*. The milk-bathing ceremony was performed. One thousand *Tulasī* leaves with recitation of *Mantras* were offered. The sixteen *Pūjā* materials were used and in the end the priest did the *Āratī*. The plate in his hand the priest went to the crowd and extended the plate of *Āratī* before them. They started taking *Āratī*. So for *Swāmījī* was looking with unblinking eyes to the cradle of the Lord. All of a sudden he sprang up to his feet and took the *Āratī* plate in his hand and he almost danced a *Tāṇḍava* with the *Āratī* plate on his palm.

"O, the entire palm of your right hand sir, is full of blisters. You did not take even a towel underneath the plate. How horrible!" Ghee was applied to his palm.

"Sanctified is now this lump of flesh." *Swāmījī* was absolutely unconcerned with his bodily conditions. He did not feel any pain or burning. "Today is *Janmāṣṭamī*. O, only if you could see. In *Tapoloka* reside only the *Maharṣis* with big white beards and there are the four eternal infants. How much they rejoice! They move around and wave their beards dancing and clapping their hands. What a festivity!" "The eternal children Sanaka etc., are supremely wise isn't it so?" I objected.

"What do you think? These *Jñānīs* are heartless?" I was

rebuked. "Is *Jñānī* incapable of having a dip in the river of bliss. You do not seem to know that there is only one way to the beatific joy for all whether having a resplendent body made of divine elements are the physical one.

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"Any act or project can never be without aim. Desire, howsoever little or subtle it may be must be in the root of any act." I was not at all satisfied with what *Swāmījī* said in the night of *Janmāṣṭamī*. It was not a proper occasion for any debate or discussion. There were so many persons there and *Swāmījī* was in a transcendental mood. So today in the noon I found it quite opportune to remove my doubts. *Swāmījī* also looked quite normal. So I asked—"Jñānī is naturally an accomplished person with no desire. How and why will he make any effort?"

Do you mean to say that a *Jñānī* should stop eating, drinking, sleeping and breathing also?" *Swāmījī* smiled. "Is it a crime for him to live? Should he die and that too without making any effort? He laughed. I thought it was a new thing for him.

"Not at all, I do not mean it". I also could not remain serious? The instinctive actions caused by nature will surely happen. But why should they make an attempt to do what requires planned efforts for which the nature does not compel them? After all they are not bound under any type of prescription or prohibition and there is no desire unfulfilled yet with them."

"It is quite alright. Now what remains to be asked? If you have a particular person in your mind, I am not responsible for anybody. If you are hinting at me, who said I am a *Jñānī*?"

"No sir, I am not criticising any body. I want to understand the situation and where shall I find a better person to clarify it?"

"Look here my friend, only uttering names is the function of speech and analysing merits and demerits of somebody is the function of intellectual faculty. If so, why not to utter the divine name and describe his divine pastimes. The attributeless is the object of experiencing in the heart. Neither it can be uttered through speech nor can it have any sportive pastimes to describe. So will it not be better to concentrate our speech, mind and intellect in whatever way on the humanised divinity?"

"What is good and what is bad or what is desirable and what is undesirable—why should an accomplished person think of such petty things? Why not let the eyes of a *Jñānī* see anything and mind think anything?"

"Exactly. *Māyā* runs away from such a person and nature is unable to motivate him. He is instigated and inspired by that thief of clothes in Braja. And the divine inspiration is always different from the common stock. I remembered—

अद्वैतवीथीपथिकैरुपास्याः

स्वाराज्यसिंहासनलब्धदीक्षाः ।

शठेन केनापि वयं हठेन

दासीकृता गोपवधूविटेन ॥



बोधैकनिष्ठतां यातो जाग्रत्येव सुषुप्तवत् ।

य आस्ते व्यवहर्तेव जीवन्मुक्तः स उच्यते ॥

"He who is established in knowledge only, who is like in deep slumber even in the waking state (so far as worldly transactions are concerned, he is just like a sleeping man) and does all his transactions quite indifferently, is *Jivanmukta*."

—*Yogavāsishtha*

Delusion

—Mrs. S. Modi

Some materials attract
Some repel,
But all matter is same
No difference in any state
Matter is not tangible form
It is atoms held by magnetic force.

There is no time, no space,
No past, no future, only present
No joy, no pain,
Only a mental state
There is no birth, no death,
Only change in form of existence.

The world is not what we perceive
With our five senses
If we had eyes of a microscope
The world will be different
We are blind for; we can't see
The electricity passing through the wire.

We are deaf in relation to:
The radio waves floating in air
The movement of planets around sun
Electrons revolving in the atom
The beats of heart and
The flow of blood in our body.

When united with God
The mind will find
This world only a dream,
Or a motion picture
Projected on a screen.
When the tape ends
The film will cease.



The Glory of the Divine Name

ये वदन्ति नरा नित्यं हरिरित्यक्षरद्वयम् । तस्योच्चारणमात्रेण विमुक्तास्ते न संशयः ॥

प्रायश्चित्तानि सर्वाणि तपः कर्मात्मकानि वै ।

यानि तेषामशेषाणां कृष्णानुस्मरणं परम् ॥

प्रातर्निशि तथा सायं मध्याह्नादिषु संस्मरन् ।

नारायणमवाप्नोति सद्यः पापक्षयं नरः ॥

विष्णुसंस्मरणादेव समस्तक्लेशसंक्षये ।

मुक्तिं प्रयाति स्वर्गाप्तिस्तस्य विष्णोस्तुकीर्तनात् ॥

वासुदेवे मनो यस्य जपहोमार्चनादिषु ।

तदक्षयं विजानीयाद् यावदिन्द्राश्चतुर्दश ॥

क्व नाकपृष्ठगमनं पुनरावृत्तिलक्षणम् ।

क्व जपो वासुदेवस्य मुक्तिबीजमनुत्तमम् ॥

Men who always repeat the sacred name 'Hari' are no doubt liberated by the utterance of these two syllables alone. Whatever expiatory acts there are of the nature of penance, remembrance of Śrī Kṛṣṇa transcends them all. He who remembers the name of Bhagavān Nārāyaṇa in the morning and evening, at night as well as at midday and so on, is immediately absolved of all sins. Through mere remembrance of God Viṣṇu one is able to surmount all obstacles in the shape of egoism, nescience etc., and attains liberation. As for heavenly bliss, the same is attained through a single utterance of the name of Śrī Viṣṇu. He who has his mind fixed on Bhagavān Vāsudeva while muttering a mystic formula, offering oblations into the sacred Fire and performing worship, etc., such acts of his should be regarded as fraught with infinite potentialities. He continues to enjoy the fruit of such meritorious acts for the life-span of fourteen successive Indras. What comparison is there between the attainment of heaven, whence one has to return, and repetition of the names of Bhagavān Vāsudeva, which is the surest means to liberation.

(Padmapurāṇa, Uttarakhaṇḍa LXXII.12—17)

Craving for God

The mother places toys of different kinds before the child in order to divert its attention, and also gives it some eatables. The child that leaves weeping through attraction for those things, is left alone by the mother who thus finds time to attend to other duties. But the child who refuses to be tempted by these things and goes on crying for the mother, compels her to come and take it up in her arms. The mother has to leave all her household duties in order to appease and fondle such a refractory child, because she knows that the child seeks nothing else than her loving arms and cannot be beguiled by anything else.

Similarly, God also tries to beguile the devotee by placing before him allurements of various kinds of his own liking, just in order to test his devotion. One who falls an easy prey to such allurements fails in the test, But for the fortunate devotee who spurns all objects of the world, knowing them to be quite insignificant, transient and perishable, and goes on continually and sincerely crying for the loving embrace of the Divine Mother, who is All Truth, All Consciousness and All-Bliss, the latter has to leave all other work and present Herself before him without delay.

—Jayadayal Goyandka